

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOLUME XIII. No. 13.

THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.

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For the Christian Secretary.

MEMOIR OF MISS ANNA TURNEY.  
(Concluded.)

Tuesday night, and Wednesday till 11 o'clock, p. m.—Severe pain and sickness, but manifested that she enjoyed that peace which the world and the things of it could neither give nor take away.—Though able only to converse a little, in a whisper, she was desirous of improving every opportunity of testifying to the goodness of God, and his lovely character—telling her friends that they could not love and serve him too much. Mr. B. and his wife called again to see her, when she desired him to read the 100th hymn, beginning “O Jesus, my Saviour,” saying that she wanted him to feel its expressions, adding “O, Mr. B., do you love the Saviour yet? Seek religion, and lay up your treasure in heaven, where moth and rust will not corrupt, or thieves break through and steal.”

Wednesday night, the severe pain abated. Thursday and Friday, comfortable days. Her pastor and his wife and several other friends called to see her. Her Saviour and his service, and the success of his cause, were her constant themes. As she asked her pastor to pray with her, he inquired what she wished him to ask for in prayer. She replied, “that she might enjoy the presence of her Saviour at all times, and that she might be submissive to His will.” Her young friends exhorted to faithfulness in the service of God—telling them that they could not do too much for Him; that eternity would be none too long to admire, love, and praise Him. Friday night, I asked her how she obtained this peace and contentment of mind. She said, it was all grace. “What have you done to obtain it?” “I have done nothing to merit it.” “Have you not used means to obtain it—what are they?” “Prayer, watchfulness, and meditation; I feel that I need a fresh supply of grace every day, and need pardoning mercy. I know that I have not lived in times past as a professor should; but for a year past I have tried to live nearer to God, and I have had much more enjoyment of His presence.” “Do you not think that you enjoy much more on your sick bed, in consequence of it?” “I think likely that I do; we lose much by living so far from God, and not believing what He has said.” “Do you now believe what He says?” “Yes.” “Do you pray much?” “Yes.” “What do you pray for?” “I want you to pray for me.” “I do pray for you all, but especially for father.”

Friday night—very drowsy. Saturday—not quite so well as the two preceding days. To her friends, when speaking of her sickness and pain, she would say, “It is all right; I am in the hand of a good and wise Being, and He will give me strength to bear all He puts upon me. It is sweet affliction that comes from Him who is love.” A young friend who had indulged a hope of pardon and acceptance for some time, but had not united with His people, she entreated not to be ashamed of Christ before the world, lest He should be ashamed of her before His Father and His angels.

Saturday night and Sunday—pain and sickness gradually increased, but not so severe as the week before. Speaking of the wisdom and goodness of God in the work of creation, she said, that she thought it very wicked for any one to doubt of His existence.

Monday morning, 3 o'clock.—Having had a little sleep, with less pain, she said, “How good the Lord is!” I asked her why. “I have had so much rest, with so little pain; but He would be just as good if I did not have it.”

Friday, Jan. 11th.—Has been growing worse every day since Sunday; turns of pain increasing in length and severity, so that they occupy half or more of the time to-day, though apparently not often so severe as last week; vomiting occasionally, which also increased in severity. Less pain and more rest in the stillness of the night, than during the day. Her mind still fixed on God, though she cannot think on any subject with that clearness that she has done. Yesterday, to a friend she said that she was happy, and inquired respecting the progress of the revival going on in the north part of the society. Being told of some professors who had nothing to say in meeting the evening previous, she said, “How can they keep still, and not speak for Jesus?” She rejoiced to hear that others were engaged in religion, and that converts were happy in Jesus, and could speak of His goodness. Her friend said that he went to the meeting praying last evening, and that the Lord met with them; and that he was now going to a meeting of the churches, to settle difficulties. She said, “You must go praying, as you did last night.” A young friend whose brother had died suddenly since her sickness, coming in to see her, she entreated her to improve the repeated warnings she had received, to prepare for death—to seek an interest in Christ before she came to a sick bed—telling her that the pains of body were enough to bear—that when she saw her, she knew not what she had to endure—that though she had been sick a long time, she was and had been happy, and entreated her to prepare to meet her in heaven—adding that she thought she should go there, and she wanted to see her there—it would be a happy place. At one time, referring to the meeting of the young people, she expressed a desire to be where she could hear them speak.

After the 14th of January, the severe attacks of the disease grew shorter, and her strength increased. At the end of January, she could sit a minute alone, and on the 10th of Feb. five minutes. She still had much severe pain, which increased afterward, but her mind continued peaceful, exhoring her friends to faithfulness, and often saying, “The Lord is too wise to err, too good to be unkind.” After she had become more comfortable in body, and had been in much the same state for some time, without gaining, she began to feel more unresigned to her situation, when I read to her Meikle's meditation on unbelief, in “Solitude Sweetened,”

which affected her much. “Oh,” said she, “how ungrateful and unbelieving I have been! The Lord has supported and carried me through so much pain, and now when I begin to feel more comfortable, that I should begin to complain!” She felt that she could still love and praise the Lord. Having asked her at one time, how she could bear her sufferings with so much patience, she replied that she prayed earnestly for patience—that she was naturally as impatient as others—but she was sometimes afraid that her patience would not hold out. To her friends she would often say, “I have daily communion with God, and get fresh manna from heaven.”

After the 10th of Feb., she was subject to severe turns of universal distress, which sometimes made her entirely insensible to what was about her for a few moments. Many times it seemed as if her release had arrived. She lived in constant expectation that her departure might be soon and sudden, and she often said that she felt ready and willing to go when called. Her eyes, which had been dim before, were much affected by the turns of distress; the pupils dilated, and sight failed gradually. About the middle of March, one eye became entirely blind; the other continued to fail till the last of May, when the last ray of light was extinguished in total darkness. This was a severe affliction, and required all her fortitude to bear it. She felt indeed that the light would be sweet, and a pleasant thing to see the sun, but she would say, it is all right; and would often repeat the lines commencing

“Tis religion that can give  
Sweetest comfort while we live,” &c.

In June, her smell gradually and entirely left her, and soon after, her hearing began to fail, and it was thought that she would lose it entirely, as she had done her sight and smell. At one time, under a sense of all her affliction, she entreated her sister to pray with and for her, that she might be reconciled to her situation, evidently dreading a spirit of unrecognition more than any thing else. At another time, she requested her sister to read to her about the afflictions of Job. She was asked if she thought he was as great as Job's were; she replied “Read them, that I may know.” In July, she was much comforted by a visit from her brother, and his family, living in the state of New York. She had been very desirous of seeing him; that privilege she was not permitted to enjoy, but it was some satisfaction to hear his voice.

As her hearing failed, realizing in some measure what her situation must be if it entirely left her, she said to me, “What shall I do to hear?” I told her she must pray. After a few minutes, she said, “The Lord can take care of me, if I cannot hear,” and added, “when I get so that I cannot hear, when I call, you must come and take hold of my hand, that I may know that you are here.” The loss of her senses, particularly her sight, was very depressing to her feeling; but through the spring and summer she was generally cheerful, though she had not that elevation of spirits which she had in the winter. If she heard any one complaining, she would say, “think of me.” Indeed, her example in bearing affliction ought to have silenced every murmur from those about her. Though helpless herself, her pleasantness and patience made it a pleasure to do for her.

The first week in Sept. was a very distressing one to her, and she felt that she could not live long in that situation. Near the close of the week, she said, “I thought it was as dark before as it could be, but it seems a great deal darker to-day than ever.” Knowing that she had not discerned any light for more than three months, I asked her if the darkness had appeared like night, with the eyes shut. She said it was darker, but now it is awful darkness, darkness that may be felt; and desired that I would sit by her bed, where she could feel me. Some time after, having been removed to another room, she said, “It seems darker here than in the other room.” At one time during the summer, she wished to be taken to another room; being taken to it, she asked if she was in it, and then said with much feeling, “Is it not light here?” She was asked if she expected to find it light; she replied, “It seems as if it must be light here.” At other times she would say, “It seems as if I must see again.” When any one was consulted respecting her case, she would inquire in the most affecting manner, whether there was any hope of her seeing again, saying, “If I could see a little, I should think it a great privilege.” It was very affecting, to hear her ask the time, and whether it was night or day.

During the fall, her sufferings were so great that she felt at times tempted to neglect the means of prolonging her life; but she felt that it would be sin, and she would not do it. She was at times much cast down under her sufferings, and a sense of her situation; but fretfulness and murmur were strangers to her lips. Her hope in the Saviour continued unshaken; His sufferings occupied much of her thoughts, and this enabled her to bear her own with patience. After she became so low as to speak but seldom, I asked, whether she thought much of the Saviour. “Yes.” “What do you think of Him?” “I think how He suffered and died that sinners might live.”

Three weeks before her death, she desired to have her grave clothes prepared, and sent for her pastor for the last time, saying that she thought she should not live longer than the next week; that she felt ready and willing to die; but if the Lord had any thing more for her to do, she was of use if she could. That she might possibly be of some use if she could not see.

She asked the physician a few days before her death, what he thought of her. He said he thought her very feeble and poor, and added, “I suppose you have not much hope of recovery.” She replied that she had not had from the commencement of her sickness. The reading of the Bible, ‘Solitude Sweetened,’ and the Chr. Secretary to her was blessed to the sustaining of her mind as long as she could bear it; but nature, worn out with suffering, became unable to bear reading or conversation, and the last week she communicated but little of her feelings.

She breathed her last on Tuesday evening, Dec. 17th, 1833, an evening which had been consecrated as the regular time of the weekly meeting of the young people; the meeting seemed as much associated in her mind with that evening, as the public worship of God, and the Sabbath. Her funeral was attended on the 19th; when a sermon was preached by her pastor, Rev. N. Wildman, from Ps. lxxviii. 25, 26.

From this we are led to reflect, 1st. On the importance of ardent piety and faithfulness in parents. The character and usefulness of our departed sister depended much, as that of all children, and especially daughters, does, on her excellent mother. Bless-

HARTFORD, SATURDAY, APRIL 12, 1834.

WHOLE NO. 637.

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views of church government we must regard as peculiarly well adapted to gain the favor of a large portion of the French people. The Baptists, too, are more thorough and consistent than others in their Protestantism. Other Protestants, however evangelical they may be in some respects, labor under a serious embarrassment. In the sight of the whole Papal community, they have long stood convicted of inconsistency, plain and palpable, in respect to sprinkling infants according to the *tradition of the church*, instead of baptizing believers according to the *Scriptures*.

The preceding are, however, but subordinate motives to engage in the work of evangelizing France. The grand impulsive consideration is a calm, Christian view of the spiritual wants of the people. They are moral, responsible, and immortal beings. The Gospel only can save them. Let American Baptists do what they can to send it among them. In reference, both to themselves and others engaged in evangelical missions, let them offer the prayer, "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

D. N. S.

## THE BOOK OF JASHER.

In Joshua x. 13, and 2 Samuel i. 18, mention is made of the book of Jasher. There is a work now in existence under this name, the history of which should be known. Its forgery has been lately exposed in a pamphlet by the Rev. Mr. Horne, of which we find the following account in an English review:

These pages are to form part of an appendix to a new edition to the indefatigable author's "Introduction to the Critical Study of the Holy Scriptures." A small impression of them has been thrown off, with the laudable design of putting the public on their guard against being imposed upon by a reprint of the literary forgery here exposed, which numbers of the clergy have been induced to purchase as an original publication, and a curious, if not authentic work. This book of Jasher was published by its author for two shillings and sixpence. The Bristol reprint has been sold at the modest charge of ten shillings, which was subsequently increased to a pound sterling!

The author of this clumsy forgery, was Jacob Ilive, a type-founder and Printer, who carried on business in London between the years 1730 and 1763, in which last year he died. In Chalmers's Biographical Dictionary, the following notice is given of him. "Being not perfectly sound in his mind, he produced some strange works. In 1733, he published an oration, intending to prove the plurality of worlds, and asserting that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgment will be immaterial. In this strange performance, the author unveils his deistical principles, and takes no small liberty with the sacred Scriptures, and especially with the character of Moses. Emboldened by this first adventure, he determined to become the public teacher of infidelity. For this purpose, he hired the use of Carpenter's Hall, where, for some time, he delivered lectures, which consisted chiefly of scraps from Tindal, and other similar writers."

Ilive published the book of Jasher in 1751, and notice was taken of it in the Monthly Review for December of that year, exposing its contemptible character and deistical design. "The whole," says the reviewer, in conclusion, "is so full of blunders, inconsistencies, and absurdities, that we think it beneath any further notice." A few specimens are given by Mr. Horne. It may be sufficient to mention, that Alcuin, the supposed translator, is made to refer to the University of Oxford, which was not founded by King Alfred, (the earliest date claimed for it,) till 82 years after Alcuin's decease; and to the paper upon which he wrote, 300 years before the art of making paper was introduced into Europe! Mr. Horne deserves the thanks of the religious public, for the complete exposure which he has furnished of this shameless forgery, by an almost superfluous exercise of learned pains.—*S. S. Journal.*

## VORACITY OF THE PIKE.

In Germany, a mule in the act of drinking at a river, was seized by a huge pike, which fastened on its nose, and nearly succeeded in drowning the poor beast. Though the mule, by struggling, aided by the driver, got its nose out of the water, the pike kept its hold, and was drawn on shore and killed. A little girl, not many years since, in dipping water from a pond, was attacked by one of these violent creatures, which dreadfully lacerated her arm. They not only become extremely despoiled in ponds, destroying all other fishes, frogs, &c. but, under circumstances of hunger, swallowing each other. Pennant mentions an instance of one that was actually choked to death, in trying to swallow one of its own species. Many years since an old pike seized the head of a swan, in Lord Gower's canal, and gorged so much of it, that both the fish and the majestic bird were killed. Combats have been witnessed between two of them. This fish is no less remarkable for its tenacity of life, after being removed from the water, than its vigor while in it—sapping at objects presented to it for a long time after it is caught, with as much eagerness as if it were still at liberty. A gentleman who was once angling for pike, and succeeded in taking a very large one, at which time he was encountered by a shepherd and his dog; he made the man a present of the fish, and while engaged in clearing his tackle, he saw the dog who had for some time been expressing his satisfaction by his tail at a tempting proximity to the jaws of the pike, which suddenly caught at it. It would be impossible to express the terror of the dog, on finding such an appendage thus entailed upon him—he ran in every direction to free himself, but in vain, and at last plunged into the stream, as a last resource—but this was equally fruitless. The hair had become so entangled in the fish's teeth that it could not release its hold; accordingly, he struggled over to the opposite side, now above and now below the surface. Having landed, the dog made for his master's cottage with all haste, where he was at length freed from his unwilling persecutor; yet notwithstanding the fatigues the latter had endured, it actually seized and sunk its teeth into a stick which was used to force open its jaws.—*Athenaeum.*

## DR. JOHNSON ON POPULAR AND USEFUL PREACHING.

I talked of preaching and of the great success which those Methodists have. *Johnson.*—Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of learning and genius ought to do from a principle of duty, when it is suited to their congregations; a practice for which they will be praised by men of sense. To insist against drunkenness as a crime because it debases reason, the noblest faculty of man, would be of no service to the common people; but to tell them they may die in a fit of drunkenness, and show them how dreadful that would be, cannot fail to make a deep impression. Sir, when your Scotch clergy give up their homely manner, reli-

gion will soon decay in that country." Let the observation, as Johnson meant it, be ever remembered.

## CHARITY NEVER FAILETH.

Elliot, the apostle of the Indians, in his old age, was conscious of the strength of his love. The venerable old man, towards the close of his life, when his age had rendered him unfit for almost all employments, and bereaved him, in a great measure, of those gifts and parts for which he had once been so distinguished, being asked how he did, would sometimes answer, "Alas! I have lost everything; my understanding leaves me—my memory fails me—my utterance fails me—but I thank my God, my charity holds out still, I find that rather grows than fails.

## MINISTERIAL EXAMPLE.

If the heathen viewed ministerial example of so much importance as is insisted upon in the extracts below, of how much importance is it in the ministers of Jesus Christ?

From Smith's Lectures.

A good example is so essential to the priesthood that every religion, false or true, supposes and requires it. "He who exhorts men to repentance," says the Saddar, or sacred book of Magi, "should be without sin." He should be zealous, and his zeal candid and void of deceit. He should be of a kind temper, with a soul susceptible of friendship, and his heart and his tongue should always agree. He is to keep himself from all debauchery, from all injustice, and from all sin of any kind. He should be a pattern of goodness and justice to the people of God." In the Greek and Roman religions, in like manner, the last and greatest injunctions to all who were initiated into the sacred mysteries, was "Watch and abstain from evil."

A good example is of so much consequence that the emperor Julian thought he could make the false religion prevail over the true, if he could only bring the pagan priests to be holy and exemplary in their conduct. Accounting, as he declares, the strictness and sanctity professed by Christians, to be a principal cause of the prevalence of their faith, he gives directions that the heathen priests be men of serious tempers and deportments; that they neither utter, nor hear, nor read, nor think of any thing licentious or indecent; that they banish from them all jests and libertine conversation; be neither expensive nor showish in their apparel; go to no entertainments but such as are made by the worthiest persons; frequent no taverns; appear but seldom in places of concourse; never be seen at the public games or shows; and take care that their wives, children, and servants, be pious, as well as themselves. "The exercise of their sacred functions," says he, "requires an immaculate purity, both of mind and body; and even when they return from the temple to any occupation or intercourse of common life, it is incumbent on them to excel in decency and virtue, the rest of mankind. Their humility should appear in the plainness of their domestic garb; their dignity in the pomp of holy vestments. A priest of the gods should never be seen in theatres or taverns. His conversation should be holy, his diet temperate, his friends of honorable reputation, and his studies should be suited to the sanctity of his profession."

*Mariner's Church in Savannah.*—The Penfield Mariner's church was opened in this city, on the 21st Lord's day in December last. Rev. Mr. Wyer preached on the occasion from the memorable words, "Go preach the gospel to every creature."

This is a neat and commodious house, in a suitable part of the city for sailors, and is one of the monuments of our beloved Penfield's charity. It cost about \$8000. Our lamented brother Penfield left a large property to Christian charities, such as education, foreign and domestic missions, and the religious instruction of seamen.—*Repository.*

## REVIVALS.

From the Advocate and Journal.

Brookfield, N. Y. Jan. 6, 1834.

Dear Brethren,—

While the hearts of your numerous readers are made to rejoice in the prosperity of our Zion, in different parts of our widely spreading communion, we would say the Lord has graciously visited us on this (Brookfield) circuit. At a quarterly meeting held on the 14th of December last, and protracted several days, (at which time our meeting house was dedicated to the worship of God,) the power of the Lord was manifest in the awakening and conversion of sinners. The meeting was highly interesting. Saints were made happy, and the stout-hearted offenders were made to tremble at the presence of the Lord.

The work was principally confined to young people. Many who have heretofore remained impervious to the calls of mercy and hardened in iniquity, bowed to the sceptre of the Lord, and in the agony of their troubled souls were heard to say, "Lord, have mercy on us sinners;" and while prayer-unceasing was made for them to a fish throne of grace, Jesus with the voice of omnipotence and in accents of mercy spoke, "Thy sins are forgiven." They were liberated, and we heard them shout a Saviour's love. About 25 were thus made the happy partakers of the pardoning mercy of God. The good work, we trust, is still advancing. All glory be to God.

L. BEACH.

## WILLINGTON, CONN.

Extract of a letter from Rev. S. S. Mallory, to the editor of the Christian Watchman, dated Willington, March 27, 1834.

You have seen in the columns of the Christian Secretary, some brief notices of the pleasing state of religious feeling among the people of my charge. On the 23d inst. we concluded a series of religious meetings which have continued twelve days, attended by a very special display of divine grace in the salvation of sinners. About thirty persons in our congregation obtained hope previous to the commencement of these meetings, and over seventy professed to be converted from the error of their ways before they closed. We have still a large number of inquirers who are asking the way to Zion with their faces thitherward. The good work is still progressing and extending. The Lord has greatly blessed this people. This is the third revival of religion with which we have been favored within four years. O that we may make suitable returns for these unmerited manifestations of divine goodness. My labors were never more abundant and incessant than they have been of late. But a merciful God has given me strength according to my day. These arduous, yet pleasing labours, have diverted my mind in a great degree from my recent domestic afflictions, and prevented that inconsolable grief which I was but too prone to indulge for the loss of my lamented and sainted consort.

In observing the progress of this revival it has given me much satisfaction to see that her dying

counsels and exhortations to the members of the church who visited her in her last illness in connection with her death, were among the means that God employed to bring about the present state of things in the church and congregation.

After our meetings had continued five days, our Congregational brethren, instead of accepting our invitation to unite with us and allow us afterwards to reciprocate it, commenced a similar meeting on the opposite side of the street, which lasted five days. I am not able, however, to state the results nor the number of converts in the congregation.

Extract of a letter from Rev. Farnham Knowlton, to the editor, dated

Stanwich, April 3d, 1834.

Very dear Brother—I have nothing of special interest to communicate from the people of my charge. The Baptist Church in North Salem is small, not exceeding 15 or 20 punctual, active, persevering members; but I am grateful to God, that I have reason to believe that religion, vital and practical, is increasing among us. Two promising members united with us not long since. Our meetings are well attended, and of increasing interest. Last Lord's day one soul, in a penitent manner, informed me, that he felt himself a perishing sinner, and heartily wished he was a true Christian.

I have just received a letter from a friend in Union College, (Schenectady, N. Y.) which furnishes intelligence that a pleasing work of grace is progressing. 9 were recently added to the Baptist Church, one of whom is a member of the senior class and has been studying about 18 months with the expectation of becoming a Presbyterian Clergyman.

For the Secretary.

Extract of 1 Cor. xvi. 22.—If any man love not our Lord Jesus Christ, let him be Ananatha Maranatha, "that is, let him be accused till the day of Judgment. The apostle uses two words, to note both the vehemency of his own spirit in speaking, and the certainty of the thing spoken; and he gives the curse in two languages (Greek and Syriac, which latter is a daughter of the Hebrew,) both to show that men of all nations and languages, who love not Christ, are under a curse, and that they are deservedly cursed of all nations. The Greek word used by the apostle, *Ananatha*, signifies execrable. The Syriac word, *Maranatha*, is a compound of *Maran*, *Lord*, and *Atha*, he cometh. This was used in the most dreadful sentence of excommunication; as if they had cited the person to the tribunal of Christ at his coming to judge the world; or left him bound under the curse of that sentence until the coming of Christ. So that *Maranatha*, signifying the *Lord shall come*, was a proverbial speech, implying the coming of a day of judgment."

CARYL.

ORDINATION.

On the 3d inst. at West Springfield, Mass. Mr. Hosea Howard, Missionary elect to Burmah, was ordained to the work of the gospel ministry. Select portions of the Scripture were read by Rev. J. W. McDonald of West Springfield. Rev. H. Smith, Pastor of the Congregational Church offered the introductory prayer. The sermon was preached by Rev. S. S. Mallory of Willington. Ct. Rev. B. Putnam of Springfield, made the ordaining prayer. Rev. A. Beach of Pittsfield, gave the charge. The right hand of fellowship was presented by Rev. J. H. Vinton of Willington, who is also appointed to the same field of labor. Rev. Mr. Putnam addressed the Church and congregation on the subject of Missions, and Rev. B. Willard of Northampton offered the concluding prayer.

Mr. Howard with several other brethren are expected to sail for Burmah in the course of two or three months. His designation to the particular work of missions, will be a separate service to be performed at some future period previous to his departure from his native land.—*Com.*

For the Christian Secretary.

Meriden, March 18, 1834.

Reverend Sir,—

Permit me to lay before you in this letter, the arguments which avail with me to prove concerning baptism, that the only proper mode of its administration is immersion.

I.—Immersion is the most proper signification of the word *baptism*, as likewise to *baptize* signifies most properly to immerse.

These words, *baptism* and *to baptize*, are transcribed from the Greek Testament, with only a trifling terminal alteration, the better to accommodate them to the English language. The substantive there employed to signify (the christian ordinance of) baptism, is *baptizo*; the verb signifying to baptize, is *baptizō*. These, I believe, are the only words employed for these purposes in the New Testament. Schrevelius defines *Baptism* thus: *Baptizo, immersio, tintio, baptismus: Angl. baptism.* The Latin word *immerso* signifies immersion; *tinctio* signifies dipping and tinging: *baptisma* is literally transcribed for the Latin language; and *baptism* is likewise transcribed, with the omission only of the terminating letter, for the English. The same lexicographer thus defines *baptizo*, *baptizo*, "mergo, abluo, lavo." *Mergo* signifies to immerse; *abluo*, to wash away; *lavo*, to wash or bathe.

In Grove's Lexicon the same words are defined thus: *baptizo*, to dip, immerse, submerge, plunge, sink. *Plato* *Euthyd.* In N. Test. to wash, perform ablation, cleanse. *Baptisma*, immersion, dipping, plunging.

And thus Dominegan defines them: *baptizo*, to immerse repeatedly in a liquid, to submerge—to soak thoroughly, to saturate. *Baptisma*, immersion; submersion; the act of washing, or bathing.

II. When Baptism was first introduced as an established ordinance, in the ministry of John the Baptist, as well as during the ministry of Christ and of his apostles, it was administered at natural streams, or fountains, or where water was plenty.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, and they went out unto him all the land of Judea, in the river of Jordan, confessing their sins." Mark i. 4, 5. Mat. iii. 5. Observe, "they were all baptized of him in the river of Jordan." Such being the fact, is it not most natural to conclude they were immersed?

"And John was baptising in Aenon, near to Salim, because there was much water there: and they [the people] came and were baptized." John iii. 23. Why did he make choice of a place, and baptize, where there was *much water*, unless it was to accommodate himself, in regard to the mode of baptism, by immersion? Such an accommodation it appears to me most likely, was the very reason.

"Then cometh Jesus from Galilee unto Jordan unto John to be baptized of him; but John forbade him, saying, I have need to be baptized of thee," &c. when Jesus said "suffer it to be so now: for thus it becometh us to fulfil all righteousness." Then he suffered him. And Jesus, when he was baptized,

\* For want of Greek, we are obliged to employ italic letter in Greek words, through the remainder of this article.—Ed.

went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

After our meetings had continued five days, our Congregational brethren, instead of accepting our invitation to unite with us and allow us afterwards to reciprocate it, commenced a similar meeting on the opposite side of the street, which lasted five days. I am not able, however, to state the results nor the number of converts in the congregation.

Consider the baptism of the Ethiopian eunuch.

This man, who was probably a Jewish proselyte,

was returning from Jerusalem, whither he had been to worship. Philip, divinely directed, joined himself to his chariot, and was preaching unto him Jesus.

"And as they went on their way, they came into a certain water; and the eunuch said, See, here is water, what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."

Acts viii. 13—17. Such is the account we have of the baptism of the Lord Jesus. And here notice, when he was baptized, he went up straightway out of the water. Of course he had first been down into the water. Does it not then appear most likely that he was immersed?

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young convert how to attain that elevation of piety, and the absolute necessity of attaining it, in order that he may "prove what is that good and acceptable and perfect will of God."

It is thought by one at least, that for some reason unknown, by far too little is said to new converts, if not to Christians generally, by way of urging them to rest in nothing short of *Christian perfection*. It is not necessary to the present purpose to go into an examination of the doctrine of *Christian perfection*; no one has ever to our knowledge disputed, that God in his word requires his children to be perfect in one sense or another. And yet there is scarcely a topic within the compass of the gospel ministry more seldom urged upon people by those calling themselves *Calvinists*, than this same subject of *perfection*.

We are aware that it is sometimes bronched, but oftener to prove that a Christian is perfect in no sense but in the purpose of God, in the person of his redeemer, in the act of his justification, &c. &c. than in his love to God, his love of holiness, and other graces of the believer, which are just as easily conferred by their author as *justification*; and are not only required, but assured in answer to prayer and effort as much as any other attainment of a believer. Is it worthy of the ministry to shut our eyes to this subject entirely, because some may have pressed it beyond due bounds? No, my brethren, do not thus neglect the inculcation of *perfection* as made known in the gospel; for it will be hard to name any other term involving so much of Christian happiness, steadfastness, usefulness, and glory to Zion, as this neglected term—*perfection*.

When one casts a glance over the sudden depression which often succeeds the outpouring of the Holy Spirit, which depression shows itself in forms and circumstances distressing to both ministers and devout Christians, the inquiry is forced upon the mind,—"what is the cause of this fearful change?" We are strongly inclined to the opinion that it is too frequently occasioned by the want of sensible and proper advice, exhortation, admonition, and a course of preaching fitted to a completion of the begun good work of God in the souls of youthful disciples.

Converts are at first only babes in Christ, and happy would it be for them and the world, as well as the Church, if they often went on to perfection, and attained the stature of man in Christ Jesus.

As new-born babes, they *need* the sincere milk of the word, that they may grow thereby. The evils of the heart will need constant and strong restraints; and though nothing but the word and Spirit of God is sufficient to effectually impose these restraints, this fact alone urges the more frequent and zealous admonitions of pastors to the unwary and inexperienced, to warn them of danger, and help them on in the ways of God.

Dangers cluster thick about the footsteps of the believer; snares are laid for him at every step; he has foes without, and foes within. What can secure such an one in his Christian course, and save him from falling back into a stupid insensibility to religious enjoyment and into sin? Ah, nothing, indeed, but to be going forward and onward to perfection. Is it too much to press the inquiry, not only upon ministers, but upon cold hearted professors, whether in neglect to preach and practice upon the doctrine of *Christian perfection*, may not be found the grand secret of speedy declension in those who are brought into the churches in times of revival? To what other cause can be traced the dead stand to which multitudes soon come after making a profession of religion? To what other cause can be traced the torpedo influence which the vanities of time so readily recover over minds which but just before were heard singing,

"O tell me no more, of this world's vain store,  
The time for such trifles with me is now o'er;  
A country I've found, where true joys abound;  
To dwell I'm determin'd on that happy ground?"

Why should the only remedy for declension of faith, hope, charity, and the fear of God, be left untried? We mean that high attainment in piety and holiness of heart and life, enjoined in scripture. O ye pastors of the flock, to whom, under God, is committed the "perfecting of the saints," permit me to suggest the necessity of your setting before young converts the possibility of loving God with all their hearts; and that this is a complete, yea, the only remedy for the "love of the world." Tell them it is possible, and that God requires them to possess humbleness of mind; and that this is the only preventive of the "pride of life." Tell them plainly, that though you rejoice to see them professing to be the disciples of Jesus, you rejoice with trembling: for they have a race to run, a warfare to accomplish, and it is only those who endure to the end, that *can* be saved. Tell them from the very beginning that they must not, nay, *cannot* be conformed to this world, and at the same time glorify God; that they have daily to bear their cross after Jesus, or they cannot be his disciples. But tell them too, that if they learn of Jesus meekness and lowliness of heart, his yoke will be easy, his burden light; no where else can they find rest to their souls.

Encourage them to exercise a perfect faith in Jesus, whom having not seen they love; and in whom, though now they see him not, yet believing, they may rejoice with joy unspeakable and full of glory. Impress upon their tender minds and warm hearts, the perfection of that hope which is granted to a believer, as an anchor of the soul, reaching to that within the vail, whither Christ the forerunner, hath for us entered.

Explain to, and urge upon them to enter fully into the spirit of the prayer of Paul, in Eph. iii. 14—20, and tell them the apostle did not pray for what they cannot have, but that the length, the breadth, the height, the depth of the love of God, *may* be known by all the saints; and that they may be filled with all the fullness of God. Do not neglect to

instruct them also, that sanctification throughout, in soul, body, and spirit, is prayed for, and that God has declared it to be his will, that his people *should* be sanctified. Let young converts be instructed fully and frequently in these sentiments, and given fully to understand that they are the sentiments of the Bible, and that when they attain to these things, they can overcome the world, they will glorify God, they will adorn their profession, and not before.

If any one thinks this is saying too much in favor of perfection, with such an one we have no argument; but without a word more, point him to the hundreds of individuals, yea, the hundreds of churches of our name, (for of others we speak not) which have risen and sunk, been revived and again died, contended, divided, subdivided, and at last become extinct, and ask him to tell us the reason of their desolation! We would point him to the thousands who witnessed a good profession, and are soon the same prayerless, proud, dressy, vain, worldly-minded, cold hearted beings they were before, and ask him to tell us if such would have been their fate, had they gone on to perfection? The doctrine of *Christian perfection*, as taught in the gospel, if reduced to practice, would operate as cause and effect; it would cause Christians to triumph over sin and the world, and would itself be the effect of such triumph.

Without a desire to dictate to ministering brethren, the foregoing views are suggested for their serious consideration, at this momentous period of the church.

Ed. Jonathan Miner, for many years pastor of the first Baptist Church in North Stonington, has accepted the call of the church in Montville, and has become their pastor.

*The Cross and Baptist Journal.*—The *Baptist Weekly Journal*, of Cincinnati, and *The Cross*, heretofore issued at Frankfort, Ky., are united under the above named head, and will in future be printed at Cincinnati. Br. Stevens, former editor of the *Journal*, and Br. U. B. Chambers, editor of the *Cross*, are joint editors of the next paper. It seems that Mr. Stevens remains at the place of publication in personal charge, while Mr. Chambers is to travel, (for a season, at least) and contribute to its columns during his itinerancy. So far as we are informed, we think the union of their papers may be useful, and we cordially wish them a large and widely extended patronage, and that their well filled and respectable sheet, may greatly promote the cause of the Redeemer in the West.

*School for Colored people in Boston.*—A public school for people of color, is established by the citizens of Boston, and Mr. Abner Forbes is appointed by the Mayor and Aldermen its principal. Mr. Forbes is well known as a devoted friend of the abused and neglected people whom it is his to teach. Query, Will their Legislature be petitioned to exclude such people from the State?

*Installation.*—On the 27th of March, the Rev. John Dowling, from England, was installed pastor of the Baptist church in Newport, R. I. Sermon and charge by Rev. D. Sharp of Boston; Mr. Lovell of Fall River, offered the installing prayer; Mr. Asa Bronson, and Mr. Choules of New Bedford, addressed the church and society.

**SOCIETY FOR SCRIPTURAL INVESTIGATION.**

QUESTIONS ON ACTS XII.

1. To what period does "that time" refer? 2. What Herod is intended in verse 1? Of what was he king? In what manner did he "reckon" the Church?

3. Who was the James slain by Herod? How was another James, mentioned in the New-Testament, distinguished from him? What prediction of Christ was fulfilled in the death of "James the brother of John"?

4. Why did the persecution of Herod please the Jews?

5. Why was Peter in particular selected as an object of persecution?

6. What do you understand by "the days of an-leavened bread"?

7. What is a "quaternion of soldiers"?

8. How do you understand the term "Easter" as used in verse 4? Why did Herod determine to postpone the execution of Peter till after that period?

9. What Church prayed for Peter? What encouragements had the Church to ask for his liberation?

10. How were criminals confined by Roman law?

11. How do you account for the release of Peter from prison without awaking the guards?

12. What a "Sandals"?

13. Why did Peter question the reality of his deliverance?

14. What is a "ward"? What gate was that which opened of its own accord?

15. What was "the expectation of the people of the Jews"?

16. Whose sister was Mary? From whom is John, surnamed Mark, distinguished? verse 12.

17. What is the "door" of the gate?

18. Was it customary for persons desiring admittance to speak as well as knock at the door? v. 14.

19. Why did not the gate of Mary's hope as well as the iron gate open of its own accord?

20. What did Peter's friends mean, when they said, "It is his angel"?

21. What ancient promise does the appearance of Peter among the disciples at the very time when they are praying for him, remind you?

22. Why did Peter mention James so particularly in verse 17? What is meant in the same verse by "another place"?

23. What was the Roman law relating to "keepers" who should let prisoners escape from their custody?

24. Why was Herod "highly displeased" with the Tyrians and Sidonians?

25. In what respects were "Tyre and Sidon" nourished by the King's country? See 1 Kings 5, 11. Ezek. 27, 17.

26. Can you describe the "royal apparel" of Herod?

27. What did the people mean when, having heard Herod's oration, they said, "It is the voice of a God, and not of a man"?

28. In what did the sin of Herod consist?

29. Was the death of Herod occasioned by any natural disease, or by some supernatural judgment?

30. How do you interpret the declaration, "The word of God grew and multiplied"?

31. What was the "ministry" which "Barabbas and Saul" filled at Jerusalem?

SUBJECT FOR DISCUSSION.

The General Congregation.

Meeting, Thursday evening, April 17, 1834.

**General Intelligence.**

**Foreign.**

From the New York Daily Advertiser.

FOURTEEN DAYS LATER FROM ENGLAND.

In the House of Lords the petitions of the dissenters are as numerous as those that are pouring into Congress in relation to the deposits. In the House of Lords Earl Grey said Ministers had turned their attention to the subject, and that while they hoped to give extensive relief, yet the rights of the established church would be kept steadfastly in view. In the House of Commons, upon the dissenters' petitions being presented, Lord John Russell took occasion to notice the impossibility of so framing a measure as to give satisfaction to every body. Several provisions of his bill were objected to by Dissenters, though he had taken them from a bill drawn up by a Dissenter.

The Pacific has on board Three Hundred Thousand dollars in specie.

The Queen of Spain has acceded to the proposition for convoking a Cortes, and it is stated that Martinez de la Rosa is still at his post as Prime Minister.

**Riot in Liverpool.**—A serious riot recently occurred in Liverpool between the Leinster and Ulster Irish factions. They had fought three pitched battles in the county of Cheshire and returning in the evening, commenced an indiscriminate attack upon all they met. Several police officers were greatly injured before the rioters were overpowered. Seventeen of them, however, were captured and lodged in prison, and eight of them fully committed.

A Privy Council was to be held to deliberate upon the expediency of granting a charter to the London University.

**FRANCE.**

Paris letters to the 8th, inclusive. Gen. Lafayette had nearly recovered his health, and was expected soon to resume his seat in the Chambers.

The troubles in Lyons, among the operatives, continued. It is believed that they are stimulated by those who are disaffected. They have formed clubs, cried *Vive le Republic*, and shown divers diabolical symbols; but, as yet have committed no overt acts of rebellion, excepting against their employers. They continue, however, to keep the National Guards under arms.

Connected with these movements, there had been some tumultuous proceedings in Paris, which were quelled by the Police. Forty or fifty arrests took place, and some heads were broken by bludgeons; but as the Minister stated in a subsequent debate, when arraigned before the opposition upon the subject, not a life was lost, nor a bayonet used. At Nantes there had likewise been some inquietude.

**SPAIN.**

Letters from Madrid state, that the monks of Salamanca have openly declared against the Queen, several of whom have been arrested. The other monks, who were informed of this act of the government, assembled, and proceeded to the prison to release them; but the students of Salamanca were informed of their intention, took to arms, attacked the monks, and put them to the route, killing a great number of them. They afterwards stormed their convent, and pillaged it. No later information has been received from Madrid than the 23d of February.

**TURKEY.**

A war of extermination is now raging between the Turkish and Greek inhabitants of Albania. The Greek Captains, who had fallen into the power of the Turks, after suffering the torments of impalement, were roasted alive. The Greeks of course retaliated; and lately a Bey of distinction, and the whole of his followers were put to the sword by them in the same manner.

**HOLLAND AND BELGIUM.**

The Nuremberg Correspondent of the 27th ult. has the following of the 21st, from Berlin:—"From what we learn, the arrangements between Belgium and Holland are likely to be very soon brought to a favourable termination. Belgium is to have the entire province of Limburg, and Holland that of Luxembourg."

**GERMANY.**

German papers announce the at present important fact, that the Emperor of Austria has recovered from his late violent illness, and is now out of all danger. The disorder was the gripe, (influenza,) and it at one time threatened to prove fatal.

**RUSSIA.**

The accounts from St. Petersburg to the 10th of February, confirm the intelligence of a new treaty between Russia and Turkey, much more favourable to the latter power than that of Adrianople. The principalities of Moldavia and Wallachia, are to be evacuated without delay by the Russians, and Hosopadars are to be appointed by the Sultan; the Asiatic boundary of the Russian and the Caucasian gives up her claim to a considerable part of the Caucasian, which Turkey agreed to pay at the close of the last war,

## POETRY.

THE CHRISTIAN'S PRIVILEGE.  
From "The Amethyst, or Christian's Annual," communicated for the Christian Secretary, by the author.

Tus breeze swept o'er the bellow,  
And the sun rose in the sky,  
The lark had left her dewy nest,  
The streamlet murmur'd by,  
The linnet sung upon the thorn,  
The bee rushed through the air,  
When the child of God was on his knees,  
To breathe his morning prayer.

Far from the haunts of busy man,  
He sought a lonely spot,  
Where the world with all its vanities  
Might sweetly be forgot,  
And nature's voice, with all her tones,  
So eloquent and rare,  
Might mingle with the breathings of  
His early morning prayer.

The sun had gained his middle course,  
And all the azure sky  
Shone like a lake of liquid light,  
While to the ravish'd eye,  
The earth with all her woods and streams  
Seem'd beautiful and fair,  
While the child of God was on his knees,  
To breathe his noon-day prayer.

He praised the God of nature,  
For the blessings of his grace,  
For the kindness of his providence,  
The smile of his face ;  
For the glories of the firmament,  
The earth, the sea, and air,  
But chiefly for the privilege,  
To breathe his soul in prayer.

The evening star began to smile,  
The moon was in the sky,  
The nightingale commenced her song,  
The owllet hooted nigh ;  
The peasant sought his lowly hearth,  
The leveret left her lair,  
When the child of God was on his knees,  
To breathe his evening prayer.

And oft 't was sweet to hear his voice,  
Of humble, ardent love,  
Seek the goodness and the blessedness  
Proceeding from above ;—  
And gleams of Heaven fell on his soul,  
And God himself was there,  
To listen to the breathings of  
His servant's evening prayer.

R. T.

\* The leveret, or young hare, spends the day in her lair, and leaves it at twilight.

For the Christian Secretary.

## INVOCATION OF THE HOLY GHOST.

A HYMN.

THOU! the sacred dove of Heaven,  
Who art to sinful mortals given

To guide them into truth,—  
Direct us now, while here we bend  
To supplicate the sinner's friend.

Thine office-work is to reveal  
Our heavenly Father's holy will,—

O, then thy help we need :

Thy gracious groanings reach His ear,—  
Yes, even though untried here.

O, guide us to the Lamb of God,  
Who shed for us his precious blood,

In his untiring :—

Cause us to tread the blessed path,  
Our Saviour mark'd for us on earth.

Reanimate each faint desire,  
With thy pure, sacred, holy fire,

In these cold hearts of ours ;

Give us to feel that through the Son,  
Ask what we will, it shall be done.

Norwich, March 31, 1834.

From the Christian Watchman.

## PAUL BEFORE AGRIPPA.

The son of Herod sat in regal state,  
Fast by his sister queen,—and mid the throng  
Of supple courtiers and of Roman guards  
Gave solemn audience.—Summon'd to his bar  
A prisoner came,—who with no flattering tons  
Brought incense to a mortal.—Every eye  
Question'd his brow,—with scowling enigma,  
As there he stood in bonds. But when he spoke  
With such majestic earnestness,—such grace  
Of simple courtesy ; with fervent zeal  
So boldly reasoned for the truth of God,  
The ardor of his heaven-taught eloquence  
Wrought in the royal bosom, till its pulse  
Responsive trembled with the new born hope  
"Almost" to be a Christian.—So, he rose,—  
And with the courtly train swept pompous by.

—"Almost!"—and was this all, thou Jewish king?  
Thou listener to the ambassador of heaven,—  
"Almost persuaded?" Ah! hast thou drawn thy hope  
Thy trappings and thy purple, for his bonds  
Who stood before thee,—hadst thou drawn thy hope  
Into thy breast, even with the sharpest spear  
Of martyrdom,—how great had been thy gain!—  
—Oh ye!—who linger while the call of God  
Bears witness with your conscience, and would faint,  
Like King Agrippa, follow,—yet draw back  
Awhile into the vortex of the world,  
Perchance to swell the hoard which death shall sweep  
Like driven chaff away,—mid stranger hands,—  
Perchance, by Pleasure's deadening opiate lul'd,  
To false security,—or by the fear  
Of man constrained,—or mov'd to give your sins  
A little longer scope,—beware!—beware!—  
Lest that dread "almost" shut you out of heaven.

Hartford. L. H. S.

From the Religious Magazine.

## THE RETAILER'S DREAM.

An elderly gentleman was sitting, one afternoon, before his fire in his little store, which, small as it was, was the principal one in the village. On one side, a long counter extended itself, behind which were arranged the various commodities essential to make up the assortment of a country store. Strings of buttons, and bunches of tape, and faded handkerchiefs, hung at the windows; near it, the shelves were occupied with boxes covered with fancy colored paper, and full of fancy colored things. Next came cambrics, and calicos, and ginghams, carefully folded above, with boxes of raisins, and figs, and almonds below. Then glass and crockery ware, from a long row of little mugs on the uppermost

shelf, down to the dinner set of a dozen pieces, which filled the lowest. There was a row of painted punchons next, arranged in very neat order, and with spigots at the bottom of each. Their contents were marked upon them in painted letters, and the row was terminated by a great tin cylinder, placed near the fire, as if to keep the contents of it warm. The fire-place was in a back corner, beyond. The whole of the other side of the room was occupied with boxes, and bales, and barrels, leaving a narrow passage-way, along the counter to the snug little corner in the rear.

It was after dinner; and as there were no customers in the proprietor of this establishment was sitting in an old, worn-out elbow chair, with his feet on a wooden block before the fire, or rather before an immense bed of ashes, on which a few brands were slowly burning. He was reading a religious newspaper, for he was a very decided Christian; that is, we mean a very active professor of religion. What the precise subject of the article he was reading was, we have no means of ascertaining. In a few minutes, however, he stopped, and laid the hand containing the paper, on the arm of his chair, the paper itself hanging down towards the floor. He seemed for a few moments, lost in thought, moving his lips, however, and nodding his head as if reasoning with some one. Presently, he began to talk more audibly, and his words were as follows:—

"I am sorry, but then I am not to blame;—the people around here will have it, whether I supply them or not. If I could prevent their getting it, it would be another thing, but they will use the article; and if I do not supply them, they will go to somebody who will;—so that my refusing to sell, will not make the least difference.

"Then again, my supplying them need not do any harm; it is all their abuse of it afterwards. I am as great a foe to intemperance as any body,—but I am certainly not answerable for excesses which other people commit. If they would be moderate, and keep their appetites within bounds, there would be no harm done.

"Besides, I must support my family, and am commanded to increase my means of doing good.—I am a steward of the Lord's, and have consecrated all my property to him, and ought to do all I can by honest means, to add to his treasury; and the money had better be in my hands, than with any unprincipled tavern keeper, for I can make better use of it."

The voice of the speaker here became inaudible again. He sat some time looking into the fire, lost in a dreamy sort of reverie. Presently his eyes grew narrow—the paper dropped out of his hands, down upon the floor—his head nodded—in short, he fell fast asleep.

The singing of the fire seemed to turn into the murmuring of a brook, along the banks of which, he fancied he was walking. It was very early in a cool autumnal morning, and the brook flowed along a beautiful valley, with a hill rising on one side, and on the other an eminence, crowned with the buildings of a magnificent city. It appeared to him precisely like the pictures he had seen of Jerusalem.—Yes, it must be Jerusalem. There was the temple, and the wall, and the gate, through which issued a road that descended the hill to the brook where he was rambling.

We rambled about and rested ourselves on the marble seats which are commodiously placed upon the leads; and we might, without doubt, have made many grand and sublime meditations; but a ridiculous idea, which unluckily entered some of our heads, that the great cupola, with all the little ones about it, looked like a hen with a brood of chickens—completely put all such ideas to flight. "What simpletons must they have been, that could find nothing better to think of, on the top of St. Peter's?" methinks I hear you say.

We commenced the ascent of the great dome, by a succession of stair cases, ingeniously contrived, and from which passages lead out both upon its external and internal galleries. One of the former, like the whispering gallery of St. Paul's—as if to verify the proverb, that walls have ears—carries round a sound, inaudible to the nearest bystander, clear and distinct to a listener on the opposite side of its vast circumference.

We began to have some idea of the immense height we had already gained. The Mosaic figures of the saints and apostles, enblazoned on the vaulted roof, were now so near as to stare upon us in all their gigantic proportions, and from the highest gallery we looked down into the fearful depth of the church below, upon the minute forms of the human beings, who, like emmetts, were creeping about it. How contemptible did they look from hence! And is that diminutive speck—that insignificant nothing—lost even in the mightiness of that fabric himself has raised—is that he, who has called forth such wonderful creations of art, and made nature subservient to his will, to adorn it with beauty and with majesty? Is that the being whose ambition would embrace the universe—whose littleness and greatness at once call forth contempt and admiration? Strange compound of a divinity and a brute—allied equally to the worm and to the god—man—but "a little lower than the angels;" and yet, but a little raised above the beasts that perish; a creature of clay, endowed with a heavenly soul—a mortal destined to immortality. Man is indeed, "the glory, jest and riddle of the world!" But if he be guilty to mortalize about man, we shall never get to the top of St. Peter's.

In the course of our progress, we walked round the external cornice of the dome, which is so broad, that though there is no fence round its edge, three or four persons might walk abreast with perfect safety. We were informed that is half a mile in circumference; but I would not guarantee the truth of this statement.

At last, by flights of very narrow stairs, and long, bending passages, sloping inwards to suit the inclination of the rapidly narrowing curve, we reached the summit of that astonishing dome, to which we had so often looked with admiration from below; and, perchance, at a height above the flight of the fowls of heaven, we enjoyed the far-extended and interesting prospect, over mountain, flood and plain.

The beautiful amphitheatre of hills, which enclose the Campagna, stretching round the blue horizon on three sides; the pointed summits of the loftier Apennines behind, which alone were wreathed with snow—as if winter had enthroned himself there, looking sullenly down on the plains and verdant hills not subject to his sway; the Tiber, in its long sinuous windings through the water,—like a snake coiled up in the desert, betrayed by its glistering surface far beyond it, the desolate spot where Ostia once stood, and where the silver waters of the Mediterranean were glistening in the sunbeams; Rome at our feet—the churches, her palaces, her dark and distant ruins; the rich verdure and golden fruit of the orange gardens of her convents, far beneath us, contrasting with the deep shade of the mournful cypress;—such a scene as this fanned with the pure fresh blowing gale, as mild and soft as the breath of summer, that delighted every sense; and canopied by that clear blue sky of ethereal brightness and beauty, that words can never paint—such a scene as this would surely awaken some admiration, even in the coldest heart!

We enjoyed it in perfect security, the top of the dome being surrounded by a railing, which is indiscernible from below. We were at the base of the ball which surmounts the dome, and forms its upper ornament, and certainly had no wish to emulate the adventurous French lady, recorded by Eustace, who climbed to the top of it; but, unfortunately for our peace, we had in our party a naval officer, who clambered up the serial-looking ladder that is fixed round it, with as much ease as he could have run the shrouds of a man of war, and not satisfied with this exploit, contrived, by some extraordinary process, to hoist himself up the smooth polished sides of the metallic cross, and actually seated himself upon its horizontal bar!

For his safety we entertained no fears. He had been rocked on the giddy mast, and cradled in the storm; but we trembled to see his example followed by almost all the gentlemen who were with us; not that there was any thing to be gained, or seen by it, but that they would not, on any account, be outdone; and then there was the future dear delight of boasting that they had stood on the top of St. Peter's—cheaply purchased at the risk of breaking their necks. We were therefore doomed to see these silly men, one after another, go up this terrible place;

the two, came out and expostulated with her husband; she told him that as he was the head of the family, he ought to come out and live or die with them. After a while he was persuaded to come out, and immediately betroth himself of his numerous short-comings and overtakeings, his boasts and wasasslings; and looking up into the face of the flashing, streaking heavens, he uttered the following: "Well, this one thing I do know, escape or not,—live long or die soon, I never will drink another drop of liquor." It is to be hoped that the falling of the stars may redound to his advantage in the end.—*Georgia Journal.*

## DOME OF ST. PETER'S.

You will stare, when I tell you that a broad paved road leads up to the top of St. Peter's church; not perhaps, practicable for carriages, from its winding nature; but so excellent a bridle road, that there is a continual passage of horses and mules upon it, which go up laden with stones and lime; and the ascent is so gentle, and the road so good, that any body might ride up and down with perfect safety. The way is very long, and as I have not yet quite recovered my strength, I longed for a donkey to carry me up. But none was to be had, and I was compelled to walk. I reached the roof at last, which is like a city in itself. Small houses and ranges of workshops for the laborers employed in the never-ending repairs of the church, are built here, and are lost upon this immense leaden plain, as well as the lost upon the side chapels of the church, which are not distinguishable from below.

It was after dinner; and as there were no customers in the proprietor of this establishment was sitting in an old, worn-out elbow chair, with his feet on a wooden block before the fire, or rather before an immense bed of ashes, on which a few brands were slowly burning. He was reading a religious newspaper, for he was a very decided Christian; that is, we mean a very active professor of religion. What the precise subject of the article he was reading was, we have no means of ascertaining. In a few minutes, however, he stopped, and laid the hand containing the paper, on the arm of his chair, the paper itself hanging down towards the floor. He seemed for a few moments, lost in thought, moving his lips, however, and nodding his head as if reasoning with some one. Presently, he began to talk more audibly, and his words were as follows:—

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